

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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THE LAUNCH.

"At Portsmouth Dockyard, this morning, after a brief service of prayer, the Marchioness of Winchester successfully released from the slips H.M.S. Orion—the greatest warship in the world."—*London Daily Paper.*

O Orion who reignest King of Zion,
Look on us as we launch the Orion
Designed Thine images to kill,
Obedient to the Heavenly will.

The captain from the conning tower
Directs with ease the deadly shower;
We use the very latest means
To blow our foe to smithereens.

With confidence we ask Thine aid
To make our enemies afraid;
He'll p us, oh, God of Love, right well
To blow the Germans into Hell.

This Orion on whose deck we stand
Is built to guard our Fatherland;
Look down, we pray, pronounce it good,
For Thou, we know, art British blood.

The coal and iron in the earth
Were placed there at this planet's birth,
To build and move these ships of ours,
To terrorise the other powers.

When on the sea this Orion roars,
Strike terror to the foe-men's shores;
May all the shots it fires be hits,
And blow our brother men to bits.

Oh, God of Battles, by Thine aid
This mighty Empire has been made;
In-pipe our tars with holy zeal
To murder for the common weal.

Some day we know that war shall cease,
And all mankind will be at peace;
Twill dawn when every foe is dead,
And all the maps are painted red.

Bless Thine our ships and guns till then,
The glory shall be Thine, Amen.
Our prayer is ended; ye, leave her;
Knock out the rays and let her go.

—W. E. HOPKINS, in the *Truthseeker*.

The Passing Show.

CONDUCTED BY OTIS.

MAJOR WYNNE, the gentleman Sir William Lyne sent to China as paymaster to the contingent the lunacy-patriots organised some years ago, is to take a detachment of senior cadets to the George V. corollorrec. When Mr. Wynne went to China, he acted as "war correspondent" for the *Daily Telegraph*—a cheap way of getting a war correspondent. On the present occasion he will doubtless be commissioned to record the unbecomings and barbarisms of the forth coming show. He is a son of Watkin Wynne, chief boss of the *Sydney Delirium* *Journal*.

Organiser Ryan (S.A.) recently reported that at Wool Bay an employer got home on his employees, after yielding to their demand for a wages increase from 8s to 9s, by raising the rents of their cottages. When the workers know enough, they'll get home on the employer by wiping him out as a fleecer of the workers and sending him along to do a bit of honest toil.

The A.W.U. dropped £963 3s 1d over the production of the *Vanguard* during the recent State election campaign. And the *Vanguard* wasn't even suitable for wrapping the Saturday night's meat in.

Adelaide Herald (Labor paper) protests against the Labor Party's Wowsers Sunday Law—because it knocks out the picture shows. And the Labor Attorney-General has given it as his opinion that the deeds of his brother Labor-member Wallis won't hold good in law. This is quite funny.

Worker Lamond draws something over £9 a week—which seems to be a fairly decent way of "sacrificing oneself for the cause." So far, we haven't heard of any shearer whose yearly average works out at that figure.

Adelaide Register says, re the S.A. Wowsers Sunday law, "There is no reason why entertainers, any more than a butcher or baker—or for that matter, the promoters of Sunday political meetings in the parks—should be encouraged to work seven days a week." The sting in this is developed out of the fact the S.A. Labor Party runs Sunday meetings in the Botanic Park. Will Verran and Co. suppress these?

Capitalism makes slaves of the children: Charles Broner, president of the Headmasters' Association and School Teachers' Union (Adelaide), says: "There are probably between 8,000 and 10,000 fewer scholars in the public schools now than there were eight or ten years ago, and the reports show that private schools have not gained in number to any large extent. The falling off in State schools is due to the fact that fewer children remain after 13 years of age. For example, in his own school there were 160 children over 13 years ten years ago, but now there are only 46, because the children are wanted to earn money to assist in keeping their homes."

Which means that, under John Verran's middle-class rule, the parents don't get back in the form of wages sufficient of the wealth they create to enable them to keep their homes going; and so the children have to be enrolled in the ranks of the wage-workers. The same is true of N.S.W.

In the course of a written apology for his non-attendance at the Fat Men's meeting to advocate the murder trade, Mr. J. C. Watson said: "No more urgent matter could engage public attention." The Socialists have an idea that a far more urgent matter than making murderers of men in the interest of a few legalised thieves is the getting rid of those thieves and securing the wealth of the country for the honest workers who make it.

Attorney-General Holman, some years ago a determined advocate of capital punishment, now forced to yield to his party's anti-death plank, is determined to mercilessly hold in jail for every available minute men whose death sentences have been commuted. Yet, when Holman himself was in jail, he was glad enough to get out at the earliest possible opportunity.

The Fat Men of Sydney met the other night to demand that all workers over 18 should be compelled to bear arms to defend their (the Fat Men's) country. Timber Capitalist Allen Taylor presided, and among the speakers were O. C. Beale (head of the piano firm), Colonel Ryrie (station-owner and ex-farm-burner), David Fell (capitalist politician), Daniel Levy (lawyer), Consett Stephen (lawyer), "Rev." Crawford (Labor-member), and one or two others—a list quite good enough to warrant the workers turning their suggestions down in one act. Of course, they opened the meeting with "Gorseys" and concluded with "Roobruppamnia." Senator Pearce says he's quite pleased the meeting was held. He ought to be.

Our local Azoff and the Strikebreaker-General seem to have fallen out since the Federal elections. A recent daily paper contains an attack by the said Azoff on Wade's fellow-conspirator; and if Hughes should take it into his head to "turn dog" on his late pal some interesting things should be made public, especially concerning the drafting of Hughes' final election leaflet by an alleged "Socialist."

The Labor Government is giving "full political rights" to civil servants—along with an intimation that they (the civil servants) will be promptly sacked if they exercise their rights of citizenship to the extent of criticising their bosses.

One more gem in the coronet. Mr. Fisher agrees with Sir Geo. H. Reid that Australians are a loyal people.

Niel Nielsen has been telling the land-owners of the West that he "will make the name of Nielsen known throughout the State," as a result of what he will do for the men who use the land to exploit the laborer. "If I come back here in three or four years' time, I will get a greater welcome than you have been able to give me to-day," he told them.

Bro. John Wheeler, of the Orange Lodge, has been attacking Cardinal Moran again. Bro. Wheeler is one of the big men of the Newcastle-Wallsend coal mine, in which the Cardinal is a shareholder; and while they may scratch one another's eyes out for the love of God and peace on earth and goodwill, they never wrangle over the work of fleecing the workers. Their unanimity in this respect is splendid. What the Lord can't achieve, the lawless can. Think of the profits?

J. H. Catts (Labor-member) prints in the *Co-operator*, re the sweating of the postal employees:

"There must be some finality to the existing rottenness. The present Postmaster-General does not seem equal to the occasion. As an administrator we feel bound to confess that he has not justified his inclusion in the Ministerial team. . . . The Postmaster-General seems to be the champion procrastinator."

A British paper reports: Speaking at the Royal College of Surgeons recently, on the subject of anthropoid apes, Professor Keith put forward a theory that about the middle of the Miocene Age there existed a group of animals which he named the proto-trogodytes, from which sprang three classes of troglodytes—the gorilla, the chimpanzee, and man. If he were asked for evidence in support of the theory, he said, he would point to the characteristics found only in these three animals of all the animals of the world. There were 87 anatomical features which the gorilla possessed in common with man only, and 98 which the chimpanzee had in common with man alone. He did not believe there were more than 100,000 chimpanzees and 10,000 gorillas alive in the world to-day. Within 200 years they would probably be extinct, and he asked his hearers to think what a gap there would be then between other living animals and man.

Shearing the shearers! According to the A.W.U. balance sheet, Donald Macdonell drew £6 a week from the shearers all the time he was drawing £6 a week as a member of Parliament. One man one billet, like! W. G. Spence, in receipt of £12 a week and a free pass as a Federal member, drew £24 as "travelling expenses," and Donald Macdonell grabbed another £410 for "A.W.U. and P.U. conference expenses."

Dr. T. F. McDonald, for years associated with Peter Kropotkin in London, died recently at San Pedro, on the Ivory Coast, Africa. Dr. McDonald was, some years ago, medical officer in the Geraldton (Q.) Hospital. He took a keen interest in the Socialist movement, and was a constant subscriber to the *Socialist*, the first Australian Socialist publication, then edited in Sydney by the present editor of this paper.

Half a dozen Sydney citizens were recently fined for getting drunk on methylated spirits on Sunday. This is one of the "beneficent" results of the puritanical legislation of the Leg-iron Party. It drives ordinary men from the drink curse of whisky and beer and other staggering decoctions to the madness that comes from gulping down methylated spirits; and leads thoughtful men to wonder if methylated spirits has anything to do with the political madnesses of the men and women who follow Mr. Wade.

After the "Labor" conference had bashed William Arthur Holman over the head with a party bludgeon, and dumped him in the political slush, and jumped on him with a multiplicity of large middle-class feet, and dragged him by the hair, and finally threatened to fling him into the stagnant pool of political oblivion—and before William Arthur had quite succeeded in crawling away from the ugly edge of things, Sydney *Worker* printed a cartoon in which the said William Arthur was represented as being rescued from a watery grave by John Christian Watson and the P.L.L. To break a man's head with a bludgeon and otherwise maltreat him, and call it rescuing him, may possibly be the *Worker's* way of filling up what it intended to pass for a page of humor.

A collector on a horse-boat in Sydney harbor gets £2 a week, works nearly 81 hours one week and 78 the next, with no time for meals, has to pay out about 12s a week to make up shortages on tickets, and carries £20 about every day. All this for 28s a week, when the ticket deductions are made.

Sunshine McKay told the strikers: "If the majority decided to strike, they could close the doors, and, as they were well insured, if they could not work they could have a holiday." McKay's is one of the concerns that scoops in the cash from the high tariff—and the Labor Party's new protection doesn't seem to help the workers in the case, either.

A Rutherford: Compare the Sermon on the Mount with the Sermon on the Thunderer, preached by the frau of the Archbishop of Canterbury. "Peace on Earth" is the Archbishop's daily prayer, "and goodwill towards men." But Mrs. Davidson orated and blessed, in the name of God, the meek and lowly Thunderer, and wished it god-speed in its mission of destruction. The Thunderer is favored with a speed of 21 knots, is of 22,000 tons displacement, her shooting capacity is something like 50 13.5-in. bibles—we mean guns, and will be capable of a broadside delivery equal to 27,000 pounds of dynamite. The clergy seem to rejoice that the voice of the Thunderer is likely to be heard far and near thundering forth the claims of Christ, king, and capitalism.

Sydney tug-boat employees declare that their Wadeges Board award "is the worst ever made." They have been given a minimum of £2 15s a week, with unlimited hours—hours that range from 80 to 115 a week. Generally speaking, the award is said to have decreased wages all round by £1 per month, while the cost of living has gone up 30 per cent. The board was constituted a year and half ago, and it was not until the employees had approached the Attorney-General that matters were hurried along. The presentation of the case cost the employees £100—that is, £100 to get a decrease that will put thousands of pounds into the employers' pockets in a single year. These things all teach the same lesson: "Down with the Wages Boards!"

"I THINK we had better adopt a neutral term," said Judge Higgins, when Mitchell (of the Engine Drivers and Firemen) declared there had been a lot of dissatisfaction since the LOCKOUT. The Judge didn't like the word "lockout"—the bosses called it a strike.

Said Hoskins of Lithgow, on Wednesday last week: "LAST SATURDAY I HAD THE ASSURANCE OF MR. BEEBY THAT THEY (the Labor Government) WOULD PROSECUTE" the unionists on strike at Carcoar and Lithgow. So that, if Hoskins is speaking the truth, on the very day that Beeby pleaded with the strikers to do nothing to prevent other unionists scabbing on them, he was giving the sweater against whom they were striking assurances that he would prosecute the strikers! Which furnishes still another lesson as to the utter idiocy of giving professional politicians a chance to play the bosses' game in times of industrial war.

If Labor-members can't live on less than £500 a year, how can you—the useful, honest workers—do it?

Deputy-Postmaster-General Young says he "thinks there will soon be no need for unrest in the service." The ruling class always thinks that way; but the sweated postal workers say: "We don't think."

Colonel Ryrie (who, much to the disgust of Brother Conroy, won through in the miserable scramble for the political boots of the dead man, Edwards), says his real ambition in seeking parliamentary honors is that he might be in a position to place his military knowledge at the service of his fellow capitalists. That's not exactly the way he put it; but that's what he meant. The Colonel took part in the recent man, woman, and chicken-killing, farm-burning, and chicken-stealing crime in South Africa; and no doubt his military experience will be useful in the event of it being found advisable by the Colonel's class to let the conscripts loose against the Australian working-class.

J. H. Catts's *Co-operator* calls Sweater-General Josiah Thomas "a red-rag Socialist." This, apparently, to fling dust in the eyes of the postal workers over the Labor Party's criminal sweating system. What Mr. Catts should remember is that each individual member of the Labor Party is just as much a sweater as Josiah—who isn't a Socialist anyhow, and alongside of whom no self-respecting Socialist would care to be found dead in a large paddock.

"I think you have carried these theories to an extreme," said Judge Higgins to a witness who insisted that engine-drivers should get the very highest wages possible. And Mr. Higgins is "the very best judge," too.

To our Contributors.

CONTRIBUTORS TO THE INTERNATIONAL SOCIALIST are reminded that our space is exceedingly limited. The more short articles and crisp and snappy paragraphs will have the best chance of securing publication.

Writers are asked to note that preference will be given to articles dealing with current industrial and political events from a Revolutionary Socialist viewpoint. Articles must not exceed 1000 words. Open Column contributions exceeding 500 words cannot be printed.

Write legibly, on one side of the paper only, and leave good space between the lines.

When posting, leave ends open, and mark "Press Copy Only." A penny stamp will then be sufficient from any part of Australia. Address to "The Editor."

Every contribution must bear the writer's name—not necessarily for publication.

Friends and Members visiting THE INTERNATIONAL SOCIALIST Office are urged to assist in getting business done with expedition. DON'T STAY TO TALK. We're always busy; and the delays we are subjected to in the daytime we have to make up for by working through the night hours.

Committee and General Meetings.

THE following meetings will be held at 274 Pitt-st., Sydney, during the forthcoming week:—
Thursday, 7—S.F.A. Administrative Council.
Thursday, 8—Economic Class.
Monday, 7.30 p.m.—Club Executive.
Monday, 8.30 p.m.—Joint Executives.
Monday, 9.15 p.m.—Party Executive.

A Red Mark

through this paragraph indicates that YOUR SUBSCRIPTION WILL EXPIRE WITH NEXT ISSUE, and must be renewed within ten days from date of this issue if you wish the paper to continue. If your Subscription is not renewed within the time stated, the Executive will take it as an intimation that you wish to have the paper discontinued.

"To put chains upon the body is nothing compared with putting shackles on the brain."

Economic Forces.

SLAVERY arose when men had reached such a point in the progress of the race that each laborer could produce by his work for a day, a week, a month, or a year more than was needed to keep him in health during that period. Then captives in war, instead of being killed, were enslaved, and the fruits of their labor, over and above their necessary food, were taken by the conquering tribe; for though slavery arose in the nomadic state the earliest form of co-operation and ownership was by a tribe; and in the tribal relations common property was the rule alike in the soil and in the produce of labor.

As this common property broke up owing to the progress of the economical forms, the growth of exchange, the superiority of individuals or families in war or in the chase, classes or castes were gradually formed, resting in the first instance upon a necessary division of labor, though often existing, as in village communities, where a modified form of common property was still the rule. Thence, again, institutions developed through custom and law, religion sanctifying what had previously been found to be on the whole necessary or expedient. These institutions, though arising from the material power of man over nature, had in turn a great influence over the manner in which that power was used, and appeared as the conservative side of human development conflicting with the progressive or revolutionary side, which necessarily follows upon the improvement and adaptation of the methods of producing food and wealth. From this essential and constant antagonism arises the conflict between classes in every civilisation of which we have any knowledge, and upon the struggles due to this conflict all progress has hitherto depended.

A slight consideration will serve to show that this is the true explanation of the growth of mankind. The first object of every animal, man included, is to feed itself and its offspring; and man began in the nomadic state by feeding upon fruits and berries. That the growth from the brutish habits upwards to the taming of beasts and ordered agriculture was the process, not of thou-

sands but of millions of years, is now admitted by all scientific writers on the records of primeval man. But the need for food was followed by the need for clothing, for warmth, for shelter; and each of these wants corresponded in turn with changing forms of social life as they were gratified. The whole, in fact, moved in one piece as the economical forms developed: the nomadic life of the woods and plains; the common property of the tribe or clan, scanty and insufficient; the more confined area of operations as agriculture became an increasing business; the struggle with neighboring tribes about rights of pasture or to obtain coveted spoils; the earlier or later introduction of slavery in place of wholesale slaughter of captives; the development of division of labor and exchange slowly breaking up the common property; the institution of private property in land, rendered necessary by the simultaneous improvements in agriculture; the increase of individual wealth, as cultivation and division of labor progressed on a larger scale, due to money-usury and slave ownership; the construction of classes representing divergent interests; the struggle between the various classes and those above them; the enormous development of the slave class and the poorer citizen in Greece and still more in Rome; the gradual formation of customs, laws, religions growing out of these ever-changing, ever progressing, economical forms; the constant appeals of the privileged orders to these customs, laws, and religious doctrines as the wisdom of the past not to be rudely shaken by the new-fangled subversive theories of revolutionists, who were themselves but the unconscious exponents of such inevitable modifications—a careful study of each link in the chain of this long development, will show clearly how man in society has been the result of ages on ages of slow growth, in which the individual is lost in utter insignificance, and special inventions such as fire, the wheel, smelting and working of metals, become manifestly but the inevitable results of the social state which produces them.

Leaving on one side the civilisations of Egypt and Eastern Asia, important as they are to a knowledge of our social growth—for only seventy generations of thirty years each take us back to a period when Britain was practically unknown, and Roman civilisation was in its infancy—it is sufficient to deal briefly with the decay of the Roman Empire, the feudal institutions which sprang up on its overthrow, and, more in detail, with the special circumstances which have influenced the progress of the people of Western Europe to the existing capitalist rule. The fact that the ancient civilisations of Greece and Rome were supported by open and acknowledged slavery of the mass of the producing class, renders all comparison of democracies of Greek or Roman society utterly futile. The economical and social conditions are entirely different.

Those Greek republics, which have so often been the theme for adulation on the part of democratic orators, poets, and artists, were themselves but close oligarchies; and the slave class below was the basis of the whole superstructure alike at Athens, Corinth, and Sparta. The very numbers of the slaves show how completely the social arrangement was accepted as inevitable; for at Athens there were at least 120,000 slaves to 20,000 citizens, while at Corinth the slaves numbered 460,000. Moreover, economical causes having produced slavery, force was long little needed to maintain the supremacy of the upper classes, who could carry on their own warfare amongst themselves almost undisturbed by fears of a slave revolt. In Rome the same forms

appeared in rather different clothing, though in both the slaves were often learned, highly-trained men, widely different from the ignorant human machines whom we are accustomed to associate in our minds with the word slaves. In Rome, the insurrection of the slaves were more numerous and more formidable than in Greece. But in this case, too, the conflicts between the various sections of the privileged classes were almost undisturbed, if we except the great insurrection of Spartacus, by the efforts at enfranchisement on the part of the slaves, who rarely timed their risings well and were massacred wholesale in Italy and Sicily at comparatively little cost of life to their masters.

Early in the record the slave industry controlled by the powerful landlord capitalists of Rome and the other great cities of the Empire, began to crush out and even to enslave the small freeholders who had arisen on the break-up of the tribes, or who belonged to conquered nations. Their independent work, with a few slaves around, could make no head against the enormous production for gain with which their large competitors carried on. The Licinian Law and the agitations of the Gracchi were meant to protect the vigorous yeoman from forcible and still more from economical expropriation. But the movement was too strong to be resisted. Large properties grew steadily larger, and these great farms ruined not only Italy but other portions of the empire. The soil, though rich, was exhausted in the course of generations by ceaseless overcropping for profit; the slave class of the country supported a useless and very numerous slave class in the towns; and the conditions of the poor, free Roman citizen became so bad that economically it could scarcely be worse. Thus, the prosperity of the whole empire was steadily sapped, and some regions have scarcely recovered the process unto this day. The Eastern Provinces, which had a history of their own even throughout the period of Roman domination, suffered less than the rest, whilst they provided the great proprietors of the metropolis with their luxuries, and thus regained in part by commerce what they lost in tribute.

The whole system of production and exchange was such that mercenary armies were needed to replace the old independent military service. Rome followed in the path of Carthage. Slowly the economical forms changed, and afterwards the social and political. From what seemed to contemporary observers the most dangerous or most worthless portions of the existing civilisation, a new life arose and progress followed. Out of the rottenness of the Roman Empire of the West, the slave within and the barbarian from without formed the nucleus of another society. The spread of a new revolutionary Asiatic creed, with a higher morality than the popular forms of Paganism, was accompanied throughout the empire by a rising spirit among the slave class which provided its earliest converts, and the barbarian invaders, driven onwards probably by the exhaustion of their own sources of food supply, found that the inhabitants of the territories they overran almost welcomed them. The downfall of the West was, in short, due to the necessary growth of fresh forces below, which took the place of worn-out forms that hampered the advance.

Thenceforward slavery in its old form faded into modern serfdom, and Catholicism, true to its origin, strove to uproot both, whilst maintaining an equality of conditions at the start within its own body. Organised Christianity exercised in some sense, as a religion, the power which had belonged to Rome as a centre of empire. In Western Europe, through the long period of the so-called dark ages—so hard to understand even by

the full light of modern scientific research—new methods of production and exchange were taking the place of the old, new relations were being established between men as individuals, and men as classes. The decay of the Roman roads shut off the new communities to a great extent from one another, as the disbandment of the legions loosened the bonds of authority; a new art and a new literature grew up in each country, founded doubtless on the old, but fresh and vigorous indeed compared with the bastard work of copyists, which well reflected the degradation of Greek as well as of Roman civilisation; new laws and new customs necessarily grew out of the changed conditions notwithstanding the partial influence of the Roman codes. Above all there was the new religion, rising triumphant over the old pagan ceremonial and the old pagan festivities, in the same way that the serfs and domestic retainers, though holding far different relations to their superiors from those of the slaves to their masters, still used the agricultural implements and handled almost the same primitive machines as the slave class, who were, so to say, their economical ancestors. —From "A Summary of the Principles of Socialism," by William Morris and H. M. Hyndman.

Polishing Up.

BY W.R.W.

S.M. Herald recently announced that "Mrs. McGowen, wife of the Premier, had gone to Moss Vale, where she will be the guest of his Excellency and Lady Chelmsford for a few days." This will probably make some of the Liberal women grind their teeth in secret, but they shouldn't be too jealous of the "ascent" of the poor boilermaker's wife, for the Governor and his lady are putting in a bit of fine work in taking the raw edge off the Premier's "labor" principles. Mr. and Mrs. McGowen will become more and more liberalised, and the Governor's good work will be apparent even to the most jealous dames of the Liberal Party. Besides Mrs. Mac, couldn't be expected to go with her husband into English "society" without a little coaching, and her visit to Moss Vale will be of great educational value in developing the art of wearing the scanty clothing of the court ladies. There is a lot to learn before Premier Jim and his missus can bow and walk backwards properly, and do other court gymnastics, so the Liberals shouldn't be too critical. They will need to polish up their vocabulary a bit, too. Such words as "haw" and "naice," take a lot of saying, and unless the premier and his wife get a little practice at Government House, how can they be expected to do Australia justice in that respect. Any bungle in such matters as the above would be disastrous to the credit of Australia, and might seriously injure the prospects of the next loan. The "select" people would be in a hurry to say, "What could you expect from an old boilermaker and his wife?" Years ago, when Premier Jim courted his good lady, he didn't select her for her court or aristocratic accomplishments, but for the honest, homely qualities of a workman's wife, and now when she is called upon to "do the thing in style," and to be "it," some allowance ought to be made, and some opportunity given for practice in the Moss Vale establishment. At the Tivoli, Julian Rose, as "Levinsky," does a very nice combination bow-and-curtsey, and, after seeing how Lord and Lady Chelmsford do "it," Premier Jim and his wife should certainly see "Levinsky." A whisper in the ear of King George would go a long way to get a title for Premier Jim, and Lady McGowen would then pr fit by the tuition received at Govt. House.

Sidelights on the Evolution of Modern Thought in Japan.

BY DORA B. MONTEFIORE.

We have had at one of our International Socialist Congresses in Europe a Japanese delegate; and last month Japanese Socialism had its baptism of blood, when the Japanese authorities spent a pleasant day from nine in the morning till three in the afternoon hanging Dr. Kotoku and the little band of heroes who have been described by one of their fellow countrymen as "martyrs to the progress of the Empire." It may be of interest, therefore, to Socialist readers to trace with me some of the beginnings of modern Japan, and to recapitulate that marvellous story of the social and economic jerk, which displaced in a few years a slumbering feudalism, and initiated the chaos and competition of modern industrialism, under the aegis of a progressive empire.

In 1858 the Tokugawa Government concluded treaties with western powers, and the doors of Japan were opened to foreign intercourse. But this was done under the pressure of the powers, and the actual opening of Japan was effected only after many years of struggle; for behind her doors there still remained a strong wall of anti-foreign prejudice. About this period a young student, of the name of Fukuzawa, who had heard from his fellow countrymen wonderful stories of the "black ships" in which western nations ranged the seas and occasionally anchored in Japanese ports, took up the study of Dutch, as he was told this was the language in which to communicate with these enterprising foreigners. In 1859 he received a summons from the authorities of his clan to go up to Yedo (afterwards Tokio) and open a Dutch school in that town. That same year Yokohama was opened for the first time to foreign trade; and, in order to test the practical value of his knowledge of Dutch, Mr. Fukuzawa sought an early opportunity to visit this town, where foreign settlers were now to be found. When he entered the stores in Yokohama kept by foreigners, and addressed the storekeepers in his carefully acquired Dutch, he found to his disappointment and chagrin that he did not understand them nor could they understand what he said. On enquiring he found that the language spoken there was English—a language so extensively used in the world that it might almost be called international; and in the course of a few days it dawned upon him that if he desired to maintain his standing as a scholar familiar with western learning, it would be necessary for him to master the English language. This was such a different task whilst living at Yedo, and earning his living by manual labor, as Japanese scholars did in feudal times, that he had to walk five miles each way for his lessons three times a week, and almost every time some unexpected event prevented his teacher from giving the lesson. He, therefore, continued his English studies by himself, with the help of an English-Dutch dictionary, and two small books, partly in Dutch and partly in English, which he had purchased in Yokohama. Pronunciation was naturally the difficulty, and at one time he had for instructor a young boy from Nagasaki, at another time some men who, having been shipwrecked, had spent some years in English-speaking countries. I give these details in order to show how recent is the Japanese contact with western thought, and how strenuous were the first efforts made by pioneers, who desired to shake off conservatism, and get into intellectual touch with outside impulses.

In 1859 the Tokugawa Government decided to send envoys to the United States for the twofold purpose of ratifying treaties, and studying economic, political and social conditions in that country. The envoys and their suite were to go in the *Powhattan*, a warship sent by the United States government for their transportation; and the *Kanrin Maru*, the first Japanese man-of-war (a ship of 100 horse power, bought from the Netherlands Government for 25,000 dollars), was to be her escort. This primitive warship could only utilise steam power when entering or leaving port, and during the rest of the voyage she used her sails. But she was navigated by Japanese officers, who had in four years learnt the rudiments and application of that art; and, after a thirty-seven days' voyage they safely reached San Francisco, which was their destination.

Fukuzawa subsequently visited Europe

twice in official capacities, and after careful study of Western social and economic conditions, became in his own country a pioneer reformer on the lines of Western thought. These facts go to prove what a cataclysm of thought and action separates old Japan from new; and my object in the rest of this article will be to point out how Nineteenth Century Western radical thought worked through this very remarkable Japanese intellectual, Fukuzawa, and undoubtedly led up to the Twentieth Century development of thought of Dr. Kotoku and his circle. This later development has in no way been checked by the assassination of those thinkers, because *Thought* has never yet been caught in the hangman's noose or been injured by the bullets of a firing squad of hireling murderers or been decapitated by the knife of the guillotine.

The interesting point about the life story of Fukuzawa, who on the educational side strove to do for Japan much what Ferrer strove to do for Spain—emancipate the people from the slavery of superstition, is that his mind reflected exactly and logically the ideas and writings of the great Western writers and thinkers of his own period. Herbert Spencer, Bradlaugh, John Stuart Mill—these were the founts of his inspirations, and on their teachings he built up his code of social and political ethics. As illustrating the philosophy of life which he evolved from his nineteenth century studies, the following extracts from his writings are of interest: "All thoughtful men are agreed that there is a certain sublimity and a certain mystery about the universe, that the way in which numbers of diverse laws work together in realising certain ends is very wonderful. It is admitted that there is something inexplicable connected with the universe. It would be no doubt convenient to give this a name, and religious people call it 'God,' whom they assume is the maker of the Universe. I cannot use that name, as I know nothing of God. . . . As to actual cause we have no certain guide." And further on: "It may be said that actions of which a community disapproves are wrong, and those of which they approve are right. Thus the standard must ever change with the change of men's opinion as to the quality of actions. . . . Religion attempts to set up a higher standard than this, and teaches that actions have inherent qualities quite irrespective of what people think about them. The standard of morals of people who believe in revealed religion is derived from the teaching of men who are supposed to have been sent by God to tell mankind what is right and what is wrong." There was an attempt at that time to graft Christianity, as well as Western civilisation, on to Japanese life and thought. Fukuzawa taught that Christianity was a religion "not needed by the highly educated, but that it doubtless proves useful to ordinary folks." This is absolutely in accord with the teachings of a well-known Western thinker, who writes: "A certain degree of general ignorance is the condition of every religion and is the element in which alone it is able to exist, while as soon as astronomy, natural science, geology, history, knowledge of countries and nations have light universally, and philosophy is finally allowed to speak, every faith which is based on miracle and revelation must perish, and then philosophy will take its place." When writing of the proper attitude to be taken by a people in the case of their government becoming extremely tyrannical, Fukuzawa says: "The people must not stoop to such a Government, but at the same time it is not advisable to resist it by force. The best way left for patriots is individually to remonstrate against the tyranny, determined to die martyrs. The death of a martyr is truly worth death. . . . In my judgment Sogoru Sakura is the only martyr in Japan."

This Sogoru was a peasant, who because of the ever-increased weight of taxes imposed on his fellow peasants, presented to the Shogun a memorial protesting against the tyranny of his lord. Even to protest at that time was a capital offence; he was therefore crucified, and his four children decapitated. But his protest had the desired effect; the burdens of his fellow peasants were lightened.

When offered a high appointment under the State, Fukuzawa declined it, giving ill-health as a pretext for refusal; he also abjured his rank of samurai, and became a heimin or commoner, besides declining to receive any salary from his clan. His biographer says: "He himself became an illustrious example of independence and in-

dividuality, and he adhered to this independence and democratic principle throughout his life. This is what so remarkably distinguished him from his contemporaries." All this goes to prove that Fukuzawa was in the East an essential product of his time and of the thought environment of the nineteenth century. He, with his Western contemporaries, was a breaker-down of old superstitions; but because of inherent individualism, he was incapable of absorbing and preaching the doctrine of the fast approaching social revolution, which is constructive in its outlook, and will give meaning and purpose to the negative attitude of thought of its immediate fore-runners. His idea of government did not go beyond "giving protection to the men and women of the country, and of guarding their persons, property, honor and freedom. In return for this, the people are under obligation to undergo military service, and to meet the national expenditures." This is still the idea of the Federal Labor Party in Australia, and their observance of this formula of a by-gone century marks their leaders off from Socialist thought of the twentieth century. International Socialist teaching points out to the workers that their only enemy is capitalism, and that to make themselves the tools of militarism under a capitalist government is to betray their class and their cause. There is much in Fukuzawa's celebrated Code of Morals, which he drew up in 1900, which is worthy of the respect of all progressive thinkers; it contains twenty-nine precepts, the only blemishes being articles 23 or 24, bearing on the "duty of Japanese people of both sexes of fighting with an enemy, even at the risk of their life and property, for the sake of maintaining the independence and dignity of the country." There is very little doubt that the emptiness of this formula is beginning to be brought home to intelligent Japanese workers ground under the heel of ruthless industrialism, and that Dr. Kotoku and his circle, having preached the newer and more vital gospel of the twentieth century, suffered, as did Sogoru in the sixteenth century, for having the temerity to protest. Comrade Kummer, a writer of a series of articles in *Justice* on Japan from the workers' point of view, says, quoting a Japanese Socialist: "Even before the Chinese-Japanese war there must have been some few Socialists in Japan; but there was never a really Socialist movement in any form before the end of that war. It was on May 20 that six Socialists formed a Socialist Party in Japan, in the quiet expectation that after the formation of the party the engine-drivers' trade union would join them. (This expectation was not fulfilled). The first congress was held in Osaka in 1903, the next in March, 1908. A quarrel in the party has already resulted in the formation of a Socialist and an Anarchist group. Comrade Kummer makes it clear that there is at present in Japan no class-conscious Socialist movement among the workers as a whole. And it is evident from recent occurrences that if the Mikado can prevent it there never shall be such a movement. That the need of such a movement is great, there can be little doubt, for previous articles by the same writer tell how utterly unprotected industrially are the workers of Japan. "The sight of young creatures in the spinning mills makes one's heart ache. Girls, children, who in other parts of the world would still be playing with dolls and teddy bears, are day by day or night after night chained from ten to twelve hours to machines in an atmosphere thick with millions of particles of wool! Whatever of youth they still retain is hidden by dirt and oily rags of clothing. . . . From their daily wage of two-pence three-farthings, about two-pence is deducted daily for board and lodging. The police force are at the employers' unlimited disposal for the purpose of catching and bringing back girls or children who try to escape from this industrial slavery." And this in a country where Fukuzawa wrote only forty years ago, that: "Women are the equals of men in natural faculties; that they should be treated as help-mates of men, and not as their playthings; that the gradual degeneration of the Japanese race in stature and physique is owing principally to the fact that women have become weak in mind and body, in consequence of the inferior position in the home of the wife and mother"; and he proposed to give women more power and responsibility, the right of property, more pleasure, and to make social intercourse between the sexes more frequent. All excellent and necessary teaching in its way; but what a commentary is the present state of industrial Japan, when a corner of the veil is lifted, on this failure of the teaching of the practical utilitarian ethic alone to restrain the rapacity of the employer in an individualist state? Fukuzawa, sincere reformer as he was, never ranged outside the conception of such a State, and after the publication of

his Code of Morals, His Majesty the Emperor presented him, May 1900, with 50,000 yen, which he immediately transferred to the endowment funds of the school he had founded. Dr. Kotoku was on the other side of the barricade, and his thoughts and writings ranged through a revolutionised state of society, where no man should be able economically to own his brother man or woman; his reward from His Majesty, the Emperor, was the martyr's death, and his epitaph had been already written by his illustrious fellow countrymen and predecessors in thought: "The death of a martyr is truly worth death."

Socialism in the Coal Country.

BY I. ASKEW.

It was morning, and although there were plenty of people about the station yet one would think the city was not quite awake, when three Socialists, burdened with two small leather bags and one large parcel of pamphlets and *THE INTERNATIONAL SOCIALIST*—not forgetting the writer's portmanteau, which contained one tooth brush and one spare collar—boarded the northern train. The day was perfect, and as we rolled along past the palaces of Sydney's workers, draped in dust and smoke, the trees seemed to say: "Come on, you city grafters, and see us in our Sunday clothes." And didn't they gleam and glisten and beckon us on and ever on, over the old Hawkesbury, whose waters might have murmured: "Rest, ye fools, and don't be quite so mad; there are plenty of days after this one."

But we didn't rest. We went on, rushing like the devil (I don't know whether the devil rushes or not, but we did) past Cockle Creek, where the fumes of the sulphide works have killed all the trees and a few of the men (a man or two doesn't count, you see). Presently we were met by landmarks, such as Adamstown, Lambton, Broadmeadow, and other places which awoke within us memories, sad and pleasant, of the past. Poor old Newcastle, with its kindly "Geordie" souls! I will ever have a tender recollection of you; and if only for an hour I had somebody else's pen I'd say something nice. But enough! The bell has rung and we are off for Maitland; and, as we are rolling on again, I can see the very spot where some of us swore, laughed, and smoked, ate penny pies, and cursed old Cannington (our printer) when he threatened us with no paper until the cash was paid in.

Hope! what a mighty asset it is, especially to the Socialist. How I recall those olden days—how after a week of drudgery and unremunerated effort, on Saturday night, or Sunday, we would run a meeting and take a few subs. Then we would say: "The movement is coming along in leaps and bounds, I can see it," etc., etc. On Monday we would go out like lions or something else refreshed to start another week.

But here we are—at Maitland, with a two hours wait for the Cessnock train staring us in the face on one side, and on the other appetites born of a six hours' fast.

We are strangers in Maitland—utter strangers, and we are just about to seat ourselves in a cheap, but apparently clean "eating house," when we are suddenly taken by the hand and welcomed by an old Sydney comrade. But Time is "gum leaves," and we are wanted at Cessnock; so we are off again, this time not so fast, as we are on the private line. At about 3 p.m. we arrive at our destination. Having read of the Renmark strikers' repudiation of the worker-chloroforming Arbitration Court, we hasten to send a wire of congratulation to Lundie and Dale of the U.L.U.

The balcony of Anstey's Hotel was put at our disposal, and at 7.30 Harris took the chair and in a few minutes a very nice crowd had gathered to listen to the doctrine of revolutionary Socialism.

The writer followed for a few minutes, and then Holland came along and held the crowd, which gradually increased and gathered closer, for two hours as though they were one man—I mean two men; there was one P.J.L. man, who attached a deal of importance to Beely's continuation schooling (and let other things remain as they are for the present), and he believed that was a good step towards the future.

It was a splendid meeting, and Holland made a rattling effort. He traced the history of the industrial movement in Australia from the beginning right along the line up to the present, with all its miserable failures, and swept the cob-webs of craft unionism away in a masterly manner, pointing the only way along which the workers can hope to achieve their own emancipation.

While he spoke I sold papers to the crowd, a good many papers, and I thought a good bit. I thought, I fancy, more on the insanity of the present capitalist-cursed system than I did of Socialism. Here was a crowd of men and women—a credit to any land or any family. These men and women are compelled by reason of this insane system to ask permission of some over-fed, over-clothed glutton for the right to live! Ugh!

The meeting closed, and we were met by a sterling lot of men who gripped us by the hand, and welcomed us among them. And I knew, despite all the Labor Party might say about the abolition of strikes, that we had

some more seeds of discontent, and made others believe that all the good things we create by our labor are *ours* by moral right.

We went to bed and slept.

In the morning we trained back to Abermain. We were met by W. Mellroy, who took us round, and others. Our party was split up in the good old miners' fashion.

After lunch we journeyed to the football reserve where, owing to our notice misarrying, the crowd was small. Holland made an effective address, after which we partook of tea and were escorted to Kurri.

The Band at Kurri was good enough to shorten its program, and loaned us the lights—and what a meeting we had.

At the beginning Holland's voice was inclined to break down, but as he warmed to his work it grew better.

One Labor Party supporter proclaimed his presence, but went down and out with one of the swiftest of dull sickening thuds. Sam Rees presided, and in the audience were Dan Thomas and many other good old friends of Holland's in the strenuous days of nearly 20 years ago.

This week Maitland, Saturday; Cessnock, Sunday afternoon, and Weston, Sunday night are to be attacked.

The three visitors desire to heartily thank Mr. and Miss Mellroy, Mr. and Mrs. Teece, and Mr. Delaney and others at Abermain for their hospitality; also the Kurri bandmaster and band, and Mr. S. Rees.

Strikes and Their Wrecking.

The Industrial Fight at Carcoar.

BY L. S. DUMMER.

KNOWING that THE INTERNATIONAL SOCIALIST would readily publish anything bearing on the class war, I visited Carcoar last week and interviewed the secretary of the strikers. From him I learned the present wage rates and those demanded, which are as under:

	PRESENT RATE	DEMANDED
Shovellers	7s 2d	8s 0d
Spawlers and pickmen	7s 6d	8s 6d
Powder monkey (unallotted)	8s 6d	8s 6d
Blacksmith	8s 6d	8s 6d

On the Wednesday (the strike started on Tuesday), Hoskins addressed the men, intimating that he had visited the mine, being totally unaware that there was any discontent, for the express purpose of increasing the wages by sixpence a day all round. That tale, however, was received by the men as a huge joke, and Hoskins was told that they (the men) would return to work only on condition that the rate demanded was paid.

The subsequent trend of affairs, influenced by the strike-breaking tactics of Beely and Dooley, you are aware of. But up till last Wednesday there had been no politicians on the scene at Carcoar. And, remembering the fate of the gas employees recently, and that of previous strikers who listened to the voice of the sirens, I took particular pains to impress the secretary that woe would befall them if they had any truck with the opportunists. The secretary admitted the force of my arguments, but it appears that the mischief was done at Lithgow, where the men had and still have the fate of the Carcoar men in their hands.

A couple of the strikers were weak-kneed and inclined to accept Hoskins' terms, but the main body are determined to hold out.

Three men deserted their mates and earned for themselves overwhelming ignominy. Their names are George Rowe, James Thomas, and George Fields. The two former are brothers-in-law of the manager (Hobbs). The remainder of the unionists, 33 in number, say they will not return while there is a scab on the mine.

More Workers "Funeral."

THE men employed by the N.S.W. Labor Government on the Moree-Mungindi railway line have threatened to strike against the sweated rate of 8s a day for a man, and 13s for horse, dray, and man, which they are now being paid, and the Minister for Works, Labor-member Arthur Griffith declares that the wages are good; that "if the men don't like the wages and conditions they need not take them—there are plenty of men who will"—which means that Mr. Griffith will employ scabs if the men go on strike. Mr. Griffith refers to the men who are discontented as "malcontents," and declares that "with the assistance of the unions, he will be able to deal with the 'rebels,'" and he takes the trouble to reiterate his statement: "If the men working on the Moree-Mungindi line don't like my terms, no one wants them to take them. There are plenty of others who will." Also: "If the men don't choose to work after Saturday, THAT'S THEIR FUNERAL."

Mr. Griffith seems to gloat over the fact that economic pressure will compel other men to scab on the Moree-Mungindi workers if the latter revolt against unjust and sweating conditions. This paper guesses that the Labor Government can give the Leg-Irons crowd points in the matter of insolent bullying and flinging gratuitous insults at the working-class.

It is significant that THE BUSINESS PEOPLE OF MOREE EXPRESS GENER-

AL SATISFACTION at the business-like attitude of the Labor Minister in denouncing and defying the workers, and threatening to fill their places with scab labor if they strike.

"Settled."

THE above was the heading jubilantly stuck over the D.T.'s announcement that Labor-member Carmichael had succeeded, in alliance with the scab employer Hoskins, in smashing the Lithgow strike and flinging the Carcoar unionists to the wolves. Carmichael and Dooley and Cann were jingling glasses and drinking wine with Hoskins at the Lithgow show (real Labor representatives would have refused to sit in the same room with the victimiser of union men), and in the end a fake was worked that practically gave Hoskins a win on his own terms. Hoskins is to take back 50 men; the blacklegs are to be retained—which means that they are to have preference over the union men; and the union men who went on strike are to be prosecuted. The Carcoar men having declined to accept these terms, the Lithgow unionists are recognising that they have been trapped—for the "settlement" means that they will have to handle scab ore coming from Carcoar, and, therefore, every unionist working for Hoskins, as arranged by Carmichael and Co., will be scabbing it on the Carcoar men; besides which each unionist will have the humiliating satisfaction of appearing before a court to be prosecuted by a Labor Government for having refused to scab work in the first instance. To this paper it's as clear as day why the D.T. declared the strike was "settled." It was.

The Remark Strike.

BY FRED SPILLMAN.

WHEN the fruitgrowers declare that the workers here had an agreement with them, they lie. No agreement was made at any time. When the season started, we who came to work here decided that 7s a day was too little. We met the employers, and they simply played a waiting game, and wanted us to arbitrate. We declined, and then they offered us 8s a day for the season, and after that 7s a day for all constant men. We told them that this strike was different from previous ones; we were now in a union which held that an injury to one was an injury to all, and fought accordingly.

The men are loyal, and the statements that we broke rules, and that the local men are satisfied, are so many lies. Nail them!

So far 50 growers have signed our log, and all scabers and strikebreakers are being shooed off the premises. Labor-member Newland, representative of a portion of the district, wired asking if he could do anything for us. Our reply was: "No; wait until asked by us."

Telegrams came on the 24th from Melbourne, ordering the president to appear in Melbourne before Judge Higgins. We replied that we will have nothing to do with any court—we can win on our own if left alone.

Murphy, of the U.L.U., spoke here, and had with him pamphlets on Revolutionary Unionism stocked by the S.A. Socialist Party—and it was good to see the rush that was made for this literature.

The Wreckers Again.

THE Federal Labor Government's action in endeavoring to wreck the Remark strike (with its certainty of success) by means of the Arbitration Court is both impudent and traitorous; and every honest working man in Australia will applaud the U.L.U. for its official reply. If there is one thing more abominably stupid than another, or more legally tragical, it is that Judge Higgins, or any class-trained lawyer, paid at the rate of some £3000 a year, should be given power to decide the lowest standard down to which honest working men shall be compelled to live while making profits for the robber class to which the lawyer belongs. The Remark men can win, are winning. The Labor Government, with all the blackleg instincts that are born of a desire to conserve middle-class interests, declare that the Remark men shall not be allowed to win. The reason for all this strike-breaking and chloroforming is that the Labor Government knows that victory on the industrial field would lead to fresh effort in that direction. To this end they have not hesitated to threaten the men with a £500 fine if they fail to be represented before Judge Higgins as order 1; and rushing from the legal side of his strike-breaking campaign to the political side, W. M. Hughes has squeaked from the security of his rat's nest into the columns of the capitalist press that Frank Landie, president of the U.L.U., will have to get out of the "Labor" movement if he isn't willing to let a man of the master class determine wages and conditions for him and the union he represents—because it is the Labor Party's policy that wages and conditions for the workers must be determined by men of the master class. Mr. Hughes' attack on Mr. Landie also amounts to an ultimatum to all unionists who favor the strike to get out of the Labor Party movement. Our message to Remark is: FIGHT IT OUT!

Sydney Jottings.

SUNDAY's Domain meeting was very successful. Rutherford was chairman, and Wilson and Crawford (the latter from S. Africa) spoke to a big crowd.

Successful meetings were held at Martin Place and Goulburn-street at night.

On Sunday evening, A. Rutherford lectured in Boronia Hall on "Anti-Militarism." The attendance was good, and the lecturer excelled himself.

A. Crawford, editor of the *Voice of Labor*, Johannesburg, reached Sydney from New Zealand last week, and was heartily welcomed. We hope to be able to make good use of him while he is here.

Among this week's arrivals, who received a hearty welcome to Sydney, is comrade R. Smith, from Wellington, N.Z.—one of the good workers of the N.Z. Socialist Party.

Peter Bowling speaks in the Protestant Hall, this Saturday night.

Peter Bowling speaks in the Protestant Hall, Sydney, this Saturday evening.

The Case of Durand.

BY JEAN LONGUET.

SCARCELY had the struggle of the French railroad employees ended upon the economic ground than the battle was taken up once more on the judicial field.

The prosecution of Durand was the outcome of a struggle between the strikers and a scab in the port of Havre. During the month of July the scab, a man by the name of Donge, was killed as the result of blows that he received from his former union members. They were particularly angry with him because after having been a member of the union he had betrayed them and taken up work.

It should be remembered that all those concerned were drunk when the deplorable incident took place, and that Donge was shown during the trial to have been a brute who beat his wife and was drunk six days out of seven.

Immediately after the death of Donge the capitalist press began a formidable campaign against this "union assassination." Out of a drunken quarrel they wished to make a cold-blooded crime which had been decided upon in advance by the labor organisation. This campaign ended in the arrest and trial of a dozen workers. Among them was Durand, the secretary of the union.

There, as at Laon, the whole effort of the prosecution was directed toward fixing the responsibility upon the working class organisation against which the hatred of the bourgeoisie was centred. It was pretended that at a meeting held some time previous to the murder of Donge, Durand had said, "It is necessary to get rid of Donge." This vague phrase, which evidently meant, "It is necessary to put him out of the union," was translated by the prosecutor into meaning, "It is necessary to assassinate Donge."

It was in vain that the attorney for Durand proved to the court that this worker was a very mild man and incapable of ordering the death of anyone. It was in vain that he introduced the testimony of a capitalist member of parliament whom no one could suspect of working class sympathies—the deputy from Havre, M. Siegfried—who testified that during the struggle Durand had insisted that the hospitals be excepted from its operation and that he had urged his fellow workers to see that the sick should be furnished with coal. All this evidence accomplished nothing.

The hired witnesses of the Trans-Atlantic Company came forward to testify that Durand and another member of the union "had condemned Donge to death," and that this had been voted at a meeting of the union. It was impossible for these miserable witnesses, who carried all the signs of physical and moral degeneracy, to give any definite statements or proof of their testimony. The prosecutor realised this so well that in his plea for a "severe sentence" for Durand, he said: "You cannot expect the prosecution to prove that at such a day and such an hour a regular vote had been taken and a definite resolution been carried, but my proof rests upon the testimony of those who have said that it is necessary 'to give a correction' and that it was necessary 'to get rid of Donge.'" Then this typical representative of class justice added, "to get rid of him can only mean to kill."

The prosecutor demanded a severe sentence, and he certainly obtained more than he demanded. Those who had been prosecuted as the actual "executors" of Donge, the workers Mathieu, Couillandre and Lefrançois, received only a sentence of hard labor for from eight to fifteen years, while the unfortunate Durand, against whom there was only a charge of "moral complicity," has been condemned to death.

A long cry of horror and indignation has

swept from end to end of proletarian France at the news of this outrageous sentence. By the very ferocity of their verdict the twelve angry bourgeoisie who made up the jury at Rouen have merely served the cause of those that they wished to crush. If Durand had been condemned only to 20 years of hard labor, however great might have been the horror aroused at such a sentence, public opinion and Socialist and proletarian opinion would not have been so deeply aroused as it was by that terrible word "death."

On the day after the verdict great meetings were held in Havre, and on Friday the 28th of October, a general strike of protest was declared in most of the great shops and factories in this great port of Normandy.

The general federation of labor and the Socialist party have decided to organise great meetings of protest throughout all France. It is certain that Durand will not be guillotined and even that his punishment will be greatly reduced. The very jury that convicted him, frightened at their verdict, have signed a petition to the president of the republic for a pardon. Nevertheless, it is plain that in each of these trials the one thing which has been made most evident is the fierce hatred of the ruling class against the workers.—*Coming Nation*, December 31st.

The agitation referred to above achieved its object. Durand's sentence was first commuted to one of seven years' imprisonment, and a fortnight ago he was released from jail. His release emphasises the power of the working class when the industrial and political forces act unitedly.—Ed.

Answers to Correspondents.

L.S.D., GARLAND.—Thanks.
A.U., Adelaide.—Article on "Militarism" to hand, and will publish as soon as possible. "Free Love" article not received.
D.O.S., Fitzroy, Vic.—Thanks for letter. Writing. Matters re subs attended to.
T.B., Auckland, N.Z.—Copy of debate report mislaid—which explains non-publication.
F.S.S., Renmark.—Forwarding papers as desired. Thanks.
J.W., Los Angeles, Cal., U.S.A.—Thanks. Will do as you wish—later. Writing.

The Press Fund.

	£	s	d
Already acknowledged	-	69	1 7
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Bruchert 2s, Dumont 2s	-	0	4 0
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All communications to be addressed to O. W. Jorgensen, secretary, Press Fund Committee, 274 Pitt-street, Sydney.

Propaganda Fixtures.

Sunday.

DOMAIN, 3.—Rutherford (chair), Crawford, Blumenthal, Walsh, Mrs. Lynch, Mrs. Montefiore.

MARTIN PLACE, 7.15.—Mrs. Dunne (chair), Slade, Rutherford.

GOULBURN-STREET, 7.15.—Whitmore (chair), Wilson, Crawford.

BORONIA HALL, either of George-street West and Jones-street, Sydney.—Blumenthal (chair), Walsh. Subject: "The Injustice of Charity."

Saturday.

NEWTOWN BRIDGE.—Slade (chair), Blumenthal, Walsh.

International Socialist Party.

Sunday Lectures.

BORONIA HALL,

Corner of George-st. West and Jones-st.

SUNDAY EVENING, MARCH 5.

Doors open 7.30., lecture commences 8.
Speaker: T. WALSH.
Chairman: J. BLUMENTHAL.
Subject: "The Injustice of Charity."

"The Great French Revolution,"

By Peter Kropotkin.

A great book that shows the working-class side of a great epoch-marking event in the world's history. Price, 7s; posted, 8s. Order from the International Socialist Literature Department.

To push "The International Socialist."

H. E. HOLLAND, F. W. HARRIS,

and others.

Will visit and speak at the following centres: MAITLAND, Saturday, March 4, at 8. CESSNOCK, Sunday, March 5, at 8. WESTON, Sunday, March 5, at 8.

In next issue we shall print a special article on the Johannesburg Tram Strike, by A. Crawford, editor of the *Voice of Labor*, Johannesburg.

Peter Bowling, looking exceedingly well, arrived from New Zealand on Tuesday.

TO MAKE MEN FREE.

To make men free has been the dream
Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills aglow
With the first holy light
From which the human night
Of ages speeds away.
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on,
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreadful lash of need,
And free to reap where they have sown;
Free from earth's scourge, the conqueror,
Free from the murderous lust of war;
Free from the robber's cry of more,
And free to have their own;
Free voluntary to share
Their blessings for the common good,
Free to each other's burdens bear
In brotherhood and helplessness;
Free in security to live
And seek the blessing of content;
Free in the freedom love can give,
The freedom of enlightenment.

To make men free! It is with me
The dearest purpose of my heart,
That I may know and do my part
To speed the cause of liberty;
My energy and life to be
Made consecrate to one theme,
The single purpose and the dream,
In every land to make men free—
To make men free!

—LOWELL.

International Notes.

International Socialist Young People.

A SOCIALIST Young People's Organisation has been started at Sarajevo, the capital of Bosnia, the country annexed by Austria last year. It has already 300 members.

The Central Committee of the German Young People's Movement has just published a booklet by the editor of the *Arbeiter-Jugend*, comrade Karl Korn, on the subject of the antagonistic young people's movement. The booklet deals with the confessional young people's movement, which is very strong in Germany, as well as with the so-called neutral organisations, which are actually, but hypocritically, anti-socialistic. As the methods used in Germany for the purpose of checking the progress of our movement are very likely to be imitated in the other countries soon, the booklet of comrade Korn should be read everywhere.

At the beginning of December our comrade Baldoni was brought before the criminal court for an article published in the *Avanguardia*, the paper the Italian Socialist Young People's Organisation. This article was written in the form of an appeal to the recruits compelled to join the army, and was said to contain insults against the army, and to excite the soldiers to mutiny. Our comrade was found guilty by the jury-men by 7 votes against 5 and sentenced to two months and a half, and a fine of 300 francs.

The Spanish movement is again the object of violent persecutions by the public authorities. In November five members of the Young People's Organisation of Madrid were arrested, because the organisation had arranged anti-military demonstrations. The movement is making its headway in spite of all. The National Federation had 1448 members in 30 branches at the end of June. At present the total number of members is about 2000.

Germany.

The Socialist Press of Germany can count to-day on 1,160,000 readers distributed among 78 newspapers. In 1905 the number of readers was estimated at 600,000. Hence it has been very nearly doubled in six years.

Barth, editor of *Vorwarts*, has been condemned to two months' imprisonment for his criticisms on the action of the police in Solingen on March 6 of last year, on the occasion of the demonstration against the Prussian suffrage (the same memorable day of the famous demonstration in Berlin Tiergarten and Treptow Park). In the course of the trial, Karl Liebknecht, who was defending Barth, found occasion to protest against the behaviour of the President of the Court, who was making fun of the witnesses. He protested sharply, but objectively, and with due formality, which even the public prosecutor, Merschberger, did not deny. For when the President, feeling himself offended, suggested to him to propose a notion of punishment against Liebknecht for "indecorum before the Court," Merschberger replied that he had no such notion to propose. In spite of this the Court retired, and returned in a quarter-of-an-hour to condemn Liebknecht to a fine of 100 marks for "indecorum."

At the bye-election for the Heilbronn division of the Württemberg Landtag, the Social-Democrat Hornung was elected in the first ballot with a majority of 66. (The division had previously been represented by a Social-Democrat.)

Emma Threr died on Jan. 7, at the age of 53. At the time of the Copenhagen Congress she was still able to take an active part in the proceedings. In Emma Threr

one of the most prominent workers of the Socialist Women's movement has disappeared.

Alsace-Lorraine.

A great demonstration was held Jan. 8 by the Social-Democrats of Alsace-Lorraine to protest against the form of the new constitution.

Meetings took place simultaneously in all the great centres of industry, and also in many smaller towns. The most imposing were those of Mulhausen and Strassburg. The former consisted of an immense procession, in which 6,000 to 8,000 persons are estimated to have taken part.

United States.

Says the *Appeal to Reason* (Jan. 7): "As we go to press a crime by a judge so monstrous is reported that it staggers belief. Can it be possible? Yes, anything is possible in these

Briand has resigned the Premiership. judicial houses of prostitution. Here is the case: Judge Greeley W. Whitford, an infamous scoundrel who himself ought to be in stripes, sentenced striking miners to jail for a year for the alleged violation of an injunction issued by him at the request of the Northern Coal and Coke Company in Colorado. These miners were not even in the jurisdiction of his court. He issued the injunction, put them in jail, and from his decision there is no appeal. These miners violated no law and committed no crime. They have been neither tried nor found guilty. The Northern Coal and Coke Company ordered its lickspittle judge to put them in jail to break up their strike, and that is where they are now—and for a whole year. The Denver papers are filled with the outrage; but what will the people do about it? If that venal scoundrel is allowed to remain on the bench the people of Colorado ought to be banished to Mexico and flogged into penance by their plantation masters."

France.

General Brun, the Minister for War, has addressed a circular to the commanders of army corps to the effect that he has received information that the administration of the *Guerre Sociale* has offered to supply copies of the paper free of charge to all the recruits called to the colors last October during the whole period of their military service at any address they like to give near the garrison. The Minister for War desires the officers to take measures to prevent the journal from effecting an entrance into the barracks or any other military establishment.

General Brim, Minister for War, dropped dead last week.

A sad and unexpected loss has befallen the French Socialists in the death, in Paris, of E. Tarbouriech, deputy for the Jura. Tarbouriech was loved by everyone who knew him, even his opponents, and was a most devoted worker for the cause. He was not one of those who come to Socialism in their first youth. Born in 1865, he remained a member of the Republican Party until his thirty-fifth year, when he became acquainted with the writings of Marx and Engels. At the time of the Dreyfus affair he worked hard for the revision of the trial.

The cables report that "the Socialists created an uproar" in the Chamber of Deputies when a bill authorising the construction of two new Dreadnoughts was under discussion. They declared that "national defence was merely a pretence to ransack the Budget." The Chamber was adjourned to allow the Government to escape from the Socialists' attacks.

Italy.

The old year ended in Italy with another example of frightful excesses on the part of the troops. On account of the fear of cholera, the exploitation of oyster-beds has been forbidden at Taranto until further notice. The oyster fishermen, thus thrown out of work and starving, demonstrated before a public building, and a few window-panes were broken. The Carabinieri opened fire on the crowd from the windows, killing three persons outright, one being a child of eight years of age. Many other persons were wounded.

Books, Magazines, and Papers.

Kropotkin's "Great French Revolution."

BY H. L. DENFORD.

Books giving the true history of the past taken by the working-class in all great changes are exceptional, and those books which are an attempt in this direction are meagre with their information. In this respect the French Revolution stands out prominently. Seeing that the thought springing from this great change has a wide influence on our present-day society one would think there would be a larger number of books giving the history of this great event from a working-class standpoint, but this is not so. The available histories are, in the main, from anything but the working-class viewpoint. What we have been waiting for, however, has arrived, viz: "The Great French Revolution," by P. A. Kropotkin.

Other writers have given us valuable

material for the study of the French Revolution. They have shed a flood of light on its political side, have presented a searching analysis of the idea, and a detailed account of the struggles for supremacy between the various conflicting parties. But the economic side, which is the root, the foundation, as it were, from which the change was accomplished, they have passed by. The action that was necessary for bringing about the change, they have confused, some deliberately, others unknowingly.

But at last the gap has been filled. What has been asked for has now been given, and what is better still, by one whose life's work is with the builders of civilisation, the working-class.

Peter Kropotkin's book is a remarkable elucidation, graphically made, of that great epoch. What other writers have missed Kropotkin has grasped, and with an arsenal of facts has made the part played by the working-class live.

The economic conditions of the working-class, their terrible sufferings through each famine, the revolutionary heroism displayed in each revolt, the faith born of long suffering that they had in their leaders, whilst those leaders remained loyal, the swift vengeance that they brought upon them when they acted as betrayers, is vividly told.

The lack of solidarity amongst the working-class is brought out to act as a beacon to guide the working-class in the future.

Without saying any more, I will let the book speak:

"Two great currents prepared and made the Great French Revolution. One of them, the current of ideas, came from the middle-class, concerning the political reorganisation of the State; the other, the current of action, came from the people, who wanted definite improvements in their economic conditions. When these two joined together for each given aim the result was the Revolution."

"The ideal of the middle-class was the relieving of industry and commerce from the harassing and repressive supervision of the State, and the giving to it full liberty to exploit the worker, who was still to be deprived of his freedom. There were to be no guilds, no trade societies, neither trade wardens nor master craftsmen; nothing which might in any way check the exploitation of the wage-earner. There was no longer to be any State supervision which might hamper the manufacturer. There were to be no duties on home industry, no prohibitive laws. For all the transactions of the employers there was to be complete freedom, and for the workers strict prohibition against combinations of any sort. *Laissez faire* for the one; complete denial of the right to combine for the others."

"Such was the twofold scheme devised by the middle-classes."

From these excerpts we see the dominant ideas of the growing middle-class the third estate. With the Revolution this was accomplished. The necessary action for its accomplishment was from the people:

"The insurrections of the peasants for the abolition of the feudal rights and the recovery of the communal lands which had been taken away from the village communes is the very essence, the foundation, of the Great French Revolution. Upon it the struggle of the middle-classes for their political rights was developed. Without it the Revolution would never have been so thorough as it was in France."

"Without these peasant insurrections, which began in 1789 and went on, ever growing, until 1793, the overthrow of royal despotism would never have been effected so completely, nor would it have been accompanied by so enormous a change, political, economic and social."

"It was this that impelled the Revolution to set up the landmarks of a system of equality; this rising, in fact, is what gives the true character to the French Revolution, and distinguishes it radically from the revolution of 1648-1657 in England."

"Without those risings, without that disorganisation of authority in the provinces which resulted in never-ceasing jacqueries, without that promptitude of the people of Paris and other towns in taking up arms, and in marching against the strongholds of royalty whenever an appeal to the people was made by the revolutionaries, the working-class would certainly not have accomplished anything. But it is to this true fount and origin of the revolution—the people's readiness to take up arms—that the historians of the revolution have not yet done justice—the justice owed to it by the history of civilisation."

Thus do we see the part the people played, which has been missed by other writers. In this is a lesson concerning the part the people must take in the Social Revolution of the future.

Let Kropotkin speak again:

"It is chiefly by studying this method of action among the people, and not by devoting oneself to the study of the Assembly's legislative work, that one grasps the genius of the Great Revolution—the genius, in the main of all revolutions, past and to come."

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A LEAF FROM THE DEVIL'S JEST-BOOK.

Beside the sewing-table, chained and bent,
They stitch for the lady, tyrannous and proud—
For her a wedding-gown, for them a shroud;
They stitch and stitch, but never mind the rent
Torn in life's golden curtains. Glad Youth went,
And left them alone with Time; and now if bowed
With burdens they should sob and cry aloud,
Wondering, the filled would look from their content.

And so this glimmering life at last recedes
In unknown, endless depths beyond recall;
And what's the worth of all our ancient creeds,
If here at the end of ages this is all—
A white face floating in the whirling hall,
A dead face plashing in the river reeds?

—EDWIN MARKHAM.

Women and Socialism.

BY SYDNEY PARTIDGE.

THE other day, at the Socialist Club rooms, Mrs. Montefiore said: "Make a woman a Socialist, and you make a suffragist." And I say: "Make a woman a feminist, and you make a Socialist."

Wake a woman to true sex-dignity, that is to respect and love her own sex, and to desire to see it treated with justice, and you indubitably wake the Socialist in her. She may not know it; she may have only the haziest idea as to what the word Socialist implies. But if she has an ounce of logic in her composition she will reason her way into Socialism.

Her main idea will first be—equality for the sexes. And then you have her. For all that remains to be done is to show her that Socialism is the only system which will remember that she is a human being as well as a woman, which promises her sex equality, and which, should it attempt to repudiate its promise, would fall to the ground and no longer constitute Socialism.

Any woman who has inquired into the Socialist philosophy, and who does not become a Socialist sooner or later, is either too stupid to grasp its principles or she is a betrayer of her sex and has no desire for its complete emancipation. She does not seek equality, but is content to remain a smooch-dog of men—smooching to them with the sweat of her brow for her daily bread, a half allowance grudgingly given, because she is "only a woman"; smooching for the soft things of life—the jewels, the laces, the motor-cars, the feather pillows—with caresses, false flattery, treachery to other women, all the rottenness of her sycophantic cowardly little heart.

What other movement promises us equality as human beings with men, or treats us like equals?

The Liberals—more correctly termed the Conservatives?

Did the "Liberals" give the women of Australia the vote—or have they given it to them in England?

They have consistently withheld it together with their rightful share in the making of the laws they have to obey.

Have the Labor Party made woman man's equal? That party enfranchised us in Australia, it is true, but expediency at the time was the chief motive, and there is not the slightest doubt that the action has been largely regretted within the Party. Indeed, one man was courageous enough lately to openly say so. "I helped," he said, "to get women the vote, but if it was to come again I'd do the other thing!"

Further, has the L.P. made it a plank in their platform to commit another act of justice in rendering women eligible to sit in Parliament?

On the contrary, a few days ago at the Conference held in Sydney, a motion to give women the full rights of citizenship—which includes standing for the State Parliament—was carried by a single vote, which, not being a statutory majority, rendered it void, and thus constituted it a defeat.

The men of both these parties show a growing depth of sex-jealousy, which, had it been as strong a few years ago, would undoubtedly have kept us disenfranchised until the Socialists got into power. This sex-jealousy, unworthy and despicable as it is, is growing with the growth of the power, perversity, and pluck shown by women all over the world at the present time. The men are afraid. Good.

Does either of these parties call us "comrade," and allow us to work like comrades, and to speak and act on an equality with its men?

They allow us to act the part of footstools and doormats, to be kicked aside when this work is accomplished, and to speak only when it cannot be helped or when they see any self-aggrandisement to be gained from our occupying a place on their platforms. They allow us to do all the hard disagreeable work of organising, tramping through heat and wet from door to door to pour out quantities of fulsome flattery as to the noble deeds, past and to come, concerning their men—the men that are going to kick us out of the way presently.

How very different the atmosphere amongst the Socialists. The white hand

held out from the West to grasp the dark palm from the East to prove that there is neither East nor West, border or breed or birth.

When two strong men stand face to face, though they come from the ends of the earth,

will not slap away in contempt the hand of the woman offered in full comradeship. There and there alone she stands on an equality with man, for the Socialist Party alone stands for JUSTICE.

And yet woman can hold aloof from this party. At the last State Elections here a woman organiser came to my door, and began to prattle of the advantages of Liberalism. I listened courteously. Then she smiled sweetly, and became inquisitive. For whom was I going to vote?

For Labor.

The sweet smile grew a trifle forced. Reflections on the L.P. succeeded. I spoke. The reflections materialised solidly, and I learned that Wade was a Hero, and Peter Bowling an Awful Scoundrel.

Incidentally I informed her that if I voted Labor it was only because there was no Socialist handy who could make use of my vote.

"Socialist!"

It was worth a thousand to see her face. Socialist! Good God, could woman be so fallen? She retired rapidly from my damning presence.

"A Socialist! Oh, then, it is useless speaking to YOU!"

And the Benevolent Footstool passed on.

Now, that woman was either a Block-head—term used advisedly—or a rank and corrupt Man-smoodger.

Women! Socialism means Equality; Equality means Justice.

Open Column.

The Blind Men.

BY J. H. CORBETT.

FROM what several people have told me, while trying to sell matches in front of "Mark Foy's," the public seems to have imbibed the idea that the unfortunate blind men on Sydney streets can not only claim the invalid pension, but by going to the William-street "Industrial Institution" earn "good wages" as well.

In the *Daily Telegraph* of 28th ultimo, Mr. H. Hedger, of that Institution, is reported as having said: "The blind workers are receiving good wages, and are living in comfort and happiness."

As the amount of good wages is not mentioned, such a statement in the public press is doubtless made to impress the public with the idea that the blind employees of William-street are rendered hilariously happy by the considerable amount of comfort the "good wages" the Manhedger says they are in receipt of enables them to procure.

A blind ex-worker of that institution, who left it because he could not earn enough to support himself, his wife, and family, and who is almost daily in touch with the workers in the Woolloomooloo woeful workshop, tells me the "good wages" range from 16s to 25s for 50 hours arduous toil; and that for the most venial offences the blind workers are severely punished. Even for presuming to contradict the autocrat of establishment, they render themselves liable to be suspended for a week or two; perhaps a month.

Only one with the imagination of a Hedger, doubtless stimulated by the £600 a year he receives for supervising the sadly-sweated, sightless slaves he dominates, could ever suppose blind men able to make themselves happy and comfortable on such a paltry pittance. Why! Their comfort and happiness are of such moment to the management that, if they are late in the morning, they are severely punished, and if they arrive too early, and it should be raining, they have to stand in the drenching downpour, not being allowed to "get in out of the wet." Men with sight could seek adjacent shelter, but Hedger's helpless helots have to huddle up to the doors to avoid being belated. Commencing their daily task wet through would surely put a damper on their happiness, and make them damped uncomfortable for the rest of the day.

The Invalid Pension is only given to those in receipt of not more than 10s a week; consequently blind workers at William-street could not claim the pension, unless the philanthropic Manhedger, altruistically anxious to avoid all invidious inequalities in the rates of pay, intends to reduce all the wages of the William-street workers to 10s a week, and so kindly permit them to apply for the Invalid Pension; thus saving the institution £1000 or £2000 a year—for the benefit of whom? Ha! that's the question.

Unfortunately, through having been absent from the Commonwealth for rather more than two years, within the past twenty-five, I have forfeited my claim to the pension. And, not having committed any crime deserving imprisonment for life in the Parramatta pauper penitentiaries, am vending vestas in front of Messrs. Mark Foy's, and hope to be allowed to stick to my post, and not to be forced, by being driven off the streets, to hide my lights under a bushel.

Socialist Fables.

The Highwaymen.

BY W. R. W.

A BAND of highwaymen once practised their profession near a great city.

They were very successful for a few years, and amassed considerable booty.

They had their points of honor, one of which was that they would never rob a poor man; so they attacked and robbed only the rich men who travelled their way.

After a time the rich travellers raised a great outcry against the robbers, and the Government sent armed men to protect the travellers.

The rich men and the police gave the robbers a very bad time, capturing some, shooting others and generally making the business unprofitable.

The robbers held a meeting to discuss the position, and the Chairman of Directors, in submitting the annual report and balance sheet, concluded by saying that the ordinary form of robbery of the rich had become very dangerous and unprofitable, and it had become necessary to devise some other way of carrying on the affairs of the Company.

Various schemes were proposed and rejected as either inadequate or too dangerous, when the Chairman said he had a new theory to suggest. The robbery of the rich having become too risky, they should cease robbing them and commence to rob only the poor.

The conference was staggered by the Chairman's suggestion, and many speakers ridiculed the idea of trying to rob those who were already poor.

The Chairman, however, explained that if they looked carefully into the matter they would see that the "robbery of the poor because they are poor, is especially the legal, mercantile, and respectable form of theft, while the robbery of the rich because they are rich, being less profitable and more dangerous than the robbery of the poor, is rarely practised by persons of discretion."

The meeting was impressed, and the Chairman continued: "What we must do then is to revise our rules, our code of honor, and our general way of living. First, we must join a church and appear to be very respectable. Then we must form a new Company and duly register under the Companies Act. After the Company is thus legally formed, we can safely proceed to acquire the land and all the means of production and exchange which are necessary to the life of the community. Having acquired these, we can control the laborers of the country, and make them work for us at our own price, and we can control their food, clothing, and other necessities of life, and charge them our own prices. We can hence rob them in their production of the necessities of life, and in selling them what they themselves have produced."

A double robbery," chorused the meeting with approval.

"Yes," said the Chairman, "and a far safer and more profitable form of robbery than the old and out-of-date form of robbery on the highway."

The meeting unanimously resolved to follow the Chairman's suggestion, and the company was formed into a limited liability affair, and grew in wealth and respectability.

The members are now pillars of society, occupying the front pews of their churches, which they keep going with their subscriptions, on condition that the clergy preach humility to the poor, contentment, and admiration of the rich, and loyalty to those in authority.

They are very pious, god-fearing gentlemen now; and they send annually many thousands of bibles to the heathen of other lands; a favorite text of theirs being: "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath."

Sir William Manning, Mr. Mackellar, R. M. Anderson, O. C. Beale, A. Wunderlich (president of the Manufacturers' Association), A. H. Moore (president of the Employers' Federation), Buchanan (president of the Master Builders' Association), Sparks (secretary of the Chamber of Manufacturers), Wylie (secretary of Employers' Federation), J. T. Tillock, and other men who work the workers, assembled the other day to arrange a send-off for our Premier, (J. McGowan), who is shortly to pay a visit to England to see that no hitch occurs in the crowning of Geo. Wettir. Allen Taylor, of the timber yard, presided, and the various employers' representatives said nice things. "We admire Mr. McGowan—he is the voice of the people," they said.

Judge Homburg has given his award in the S.A. carters' case, with slightly increased rates of pay, but no reduction in the hours to be worked, which remain at 54 per week. Organiser Pedler, of the Carters' Union, said the award was rotten. "It will show the workers," he said, "that arbitration is useless to them. It is clear proof of the folly of workers giving their case into the hands of their enemies. We regarded the question of hours as of more importance than that of wages, and you can guess how we feel."

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